

**Vicarious Sacrifice: Isa 53:3: “We hid our faces from Him”: the Visage of Our Lord Was So Brutalized Observers Turned Their Heads; the Public Attitude of Jesus Was One of Contempt; Disrespect of Jesus, Luke 16:15; Rom2:1–3; Jesus Was Not Esteemed by Those Who “Did not add up the facts about who He was”; Isa 53:4: Our Grievs & Sorrows Were Carried Away by Him through Spiritual Death**

1. Verse 3 continues with another comment about our Lord’s physical appearance, this time a reaction to it by those who observe Him: “we hid our faces from Him.”
2. The word “hid” is the Hiphil causative active verb **סָתַם** (**satham**): “we were caused to cover our faces.”
3. By the time Jesus was forced to carry the cross to Golgotha, He was physically unable to do so. Those who observed Him in His brutalized condition were so shocked at His appearance they covered their faces.
4. The public attitude toward the Lord is summed up in the last line of the verse. “He was despised,” the Niphal passive of **בָּזָה** (**bazah**): “to hold in contempt; to despise; to condemn.” The passive voice indicates that He received the action of these mental attitudes out of disrespect for Who He claimed to be: the Messiah of Israel.
5. The Lord is receiving quite a lot of disrespect in our nation today from many who complain under the faux morality of tolerance that they or others are being disrespected by the mere mention of His name.
6. The current slang term for this accusation is the noun “dis,” which indicates that a person has shown disrespect or contempt for another.
7. When Jesus was being judged for our sins on the cross, He received the ultimate expressions of “dissing.” Our sins are detestable in the sight of God:

**Luke 16:15** - And Jesus said to the Pharisees, “You are those who justify yourselves in the sight of men, but God knows your hearts; for that which is highly esteemed among men is detestable in the sight of God.”

8. Paul addresses the problem of self-righteous arrogance and power lust which are the true motivations behind the tyranny of tolerance:

**Romans 2:1** - Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things.

**v. 2** - And we know that the judgment of God rightly falls upon those who practice such things.

**v. 3** - But do you suppose this, O man, when you pass judgment on those who practice such things and do the same yourself, that you will escape the judgment of God?

9. In addition to disrespecting the Lord they also “did not esteem Him.” The word “esteem” is the Qal perfect of the verb **חָשַׁב** (*chashav*): “to reckon, to calculate, to account.”

The Hebrew verb *chashav* exhibits two basic semantic elements. The first is the element of calculation, with its modifications “account, compute, charge, settle,” thus “count, value, calculate.” The second is the element of planning: “think out, conceive, invest.” (p. 230)

“Calculate can be understood as the center of a semantic field that comprises primarily the verbs of counting. But *chashav* goes beyond the meaning of reckoning with numbers and quantities, referring rather to values and factors in general: weighing, evaluating, calculating, rational assignment of place and rank, the technical accounting of a merchant. (p. 231)

The failure to take any notice of the Servant of God (Isa. 53:3; cf. v. 4) and the lack of regard for human life (Isa. 33:8) reveal a lamentable state of desolation.<sup>1</sup> (p. 235)

10. This verb *chashav* is preceded by the negative adverb **לֹא** (*lo'*): “no,” which means there was no calculation and no thought. His adversaries “did not calculate” – did not add up the facts – about the Messiah which were presented by the prophets and therefore “did not invest” in Jesus as the Christ.

<sup>1</sup> K. Seabold, “חָשַׁב,” in *Theological Dictionary of the Old Testament*, eds. G. Johannes Botterweck and Helmer Ringgren, trans. David E. Green (Grand Rapids: William B. Eerdmans Publishing Co., 1986), 5:230–31; 235.

11. Here is the expanded translation of the second paragraph of our passage:

**Isaiah 53:2** - The Messiah shall be caused to grow up before the Father as the tender shoot of an infant, and like a genetic root of David in the dry ground of reversionistic Palestine; He has no handsome appearance of royal splendor that we should pay any attention to Him, nor was His image such that we should continue to be desirous of Him.

**Isaiah 53:3** - He received contemptible insults and was rejected of men; a Man of mental pain and suffering and acquainted with afflictions of man's personal sins and their antagonisms. We were caused to hide our faces from His brutalized condition; He received our condemnation and we did not add up the facts about Who He was. (EXT)

**Isaiah 53:4** - Surely our griefs He Himself bore, and our sorrows He carried; yet we ourselves esteemed Him stricken, smitten of God, and afflicted. (NASB)

1. The word "griefs" is the plural of the same word we noted in verse 3, the noun **חָלִי (chali)**: "disease; sickness."
2. Again, this has nothing to do with illnesses, diseases, or afflictions. It refers to something far worse, the presence of the sin nature in our physical bodies.
3. This amounts to the fact we are born physically alive but spiritually dead, the latter represented by *chali*. Because of this, mankind has an innate fear of physical death.
4. The Lord is said to have borne this problem for us, the Qal perfect of the verb **נָסָה (nasa')**: "to carry away." Our sins were imputed to Him on the cross and were carried away by His substitutionary spiritual death.
5. Those who have placed their faith in Christ for salvation have no reason to any longer fear physical death. The principle of eternal security is the doctrinal rationale the believer may utilize in the second stage of the faith-rest drill.
6. Jesus carried away our afflictions in three ways:

(1) He died spiritually for our sins.

**John 19:30** - Therefore when Jesus had received the sour wine, He said, "It is finished!" And He bowed His head and gave up His spirit.

(2) During our lives following salvation, He also carries away our problems.

**1 Peter 5:7** - Casting all your anxiety on Him, because He cares for you.

(3) There are no problems in eternity.

**Revelation 21:4** - "He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away."

7. He carried away our afflictions and secondly "He carried away our sorrows." The word for "sorrows" is the noun **מַכְאוֹב (mach'ov)**: "pain, suffering, sorrow." These are attributed to our "guilt" that He carried away.